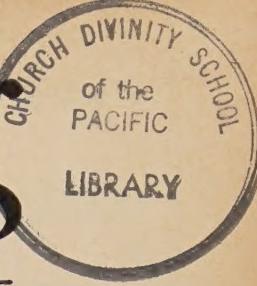


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Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son. . . ; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord. *Amen.*

— From the Book of Common Prayer,
the Collect for June 24th.

"John the Baptist," bronze, sculptor Anthony de Francisci, was awarded the gold medal of honor at the 48th annual exhibit of the Allied Artists of America. Photo: National Sculpture Society.



Dora P. Chaplin

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LETTERS

Most letters are abridged by the editors.

In Orbit?

Referring to your editorial comment, "Forbidden Norm" [L.C., June 10th], in which it is inferred that I am completely at sea in connection with a section of my address to the diocesan convention: Your inference that the 1928 Proposed English Prayer Book has any authority whatsoever in the Episcopal Church places you in orbit. To attempt to justify reservation through an appeal to Canon 16 is a strange bit of special pleading. To argue that expediency sanctions reservation is to place expediency above the ruling of the Church as expressed in the third general rubric at the end of the Communion service. This rubric plainly states that whatever remains over shall be reverently consumed. There is no mention in this rubric of "a proper receptacle," in which any of the consecrated elements are to be deposited.

I quite agree with you, however, that reservation in this Church has indeed become a "Forbidden Norm."

(Rt. Rev.) C. J. KINSOLVING, III
Bishop, diocese of New Mexico
and Southwest Texas

Santa Fe, N. M.

Editor's comment: On the third general rubric at the end of the Communion service, *The American Prayer Book*, by Edward Lambe Parsons and Howard Chandler Robbins (Scribners, 1937, p. 218), puts the matter clearly and succinctly: "It may be noted that the rubric refers only to any overplus left over from the Communion; it has no application to a portion of the elements which has been intentionally set aside for the later communion of the sick or absent. Canons and customs of the Church regulate the question of 'Reservation' — not this rubric." There is a wealth of scholarly opinion to the same effect from both sides of the Atlantic.

On the question of expediency, we turn to page 540 of the Prayer Book: "Have always printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."

About five years ago I had the privilege of seeing several albums and scrapbooks which had belonged to the Rt. Rev. Charles Chapman Grafton, one-time Bishop of Fond du Lac. A good portion of those scrapbooks was given over to clippings, articles, pictures, etc., having to do with the great ceremonialist controversy which surrounded the consecration of Bishop Weller.

Foremost among those clippings were articles and pages from THE LIVING CHURCH and I can still remember my excitement with which I read them. During that controversy, THE LIVING CHURCH took a stand in support of Bishop Grafton in face of an overwhelming majority of contrary opinion from some of the highest (not the highest) voices in the Church. I recall even now the impression those editorials gave me. There was an editorial position which was in no way "watered down" or "gentled up" or made palatable to the taste of the powers that be or of the multitude. It was definite, unqualified, firm, and singularly impressive. And, as time and reality have proved, it was on the side of the right.

I have read THE LIVING CHURCH regularly since that time, and I have searched for more of this kind of courageous policy. The search has been satisfied occasionally but never so well as it was in the editorials concerning reservation of the blessed Sacrament ["Forbidden Norm," L.C., June 10th]. Here is editorial writing reminiscent of "old days."

It would have been much "safer" for you to have overlooked the pronouncements of the Bishop of New Mexico and Southwest Texas. It would have been far "easier" to have included the report in the news item and let it go at that. This would have sufficiently fulfilled the minimum of your editorial responsibility. But it is both significant and inspiring to see you rise to the occasion with a courageous and documented defense of traditional Christian piety and devotion. If the Episcopal Church is ever to rise from her fatal White-American Upper-Class-Protestant somnambulism, it is just such actions as yours which will be responsible for waking her up. I, for one, am grateful.

(Rev.) JOHN D. SWANSON
Rector, Christ Church
Portsmouth, N. H.

I am no defender of beads and Benediction, nor of any practice in the Anglican Communion which is more roamin' than holy. I am disturbed by what Bishop Kinsolving of New Mexico and Southwest Texas said at the convention of his diocese early in May, as reported in the June 3d issue of THE LIVING CHURCH.

The bishop cites the third of the general rubrics at the end of the Communion Service, as well as Article 28 of the Articles of Religion, to prove that the Prayer Book expressly forbids reservation of the consecrated elements. The bishop refers to reservation as the "pursuit of some new and strange bit of ceremonial that strikes at the very roots of the Faith as this Church has [sic] received it. . ." The bishop also quotes "ecumenical interest" as a valid reason for what I shall call innovation.

At the Washington Cathedral, a sort of Westminster Abbey of the U.S.A., equal as middle-of-the-road in Churchmanship as ceremonial as its counterpart, the consecrated bread is reserved in an ambry, having been so reserved, according to one of the canons, over a period of many years. Thought reservation for practical reasons was the rule rather than the exception in cathedral and collegiate churches of the Anglican Communion nowadays.

Continued on page 11

The Living Church

Nativity of St. John Baptist
June 24, 1962

For 83 Years:

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church

SPRINGFIELD

Single Ballot

A special synod of the diocese of Springfield, meeting on June 9th at St. Paul's Cathedral, Springfield, Ill., elected the Rev. Albert A. Chambers, rector of the Church of the Resurrection, New York City, Bishop of Springfield.

At press time, Fr. Chambers had not said whether he will accept his election.

Fr. Chambers received the 43 necessary lay votes, and four more than the 14 necessary clerical votes, on the first ballot. The choice was then made unanimous by the synod.

This was Springfield's second attempt to elect a successor to the late Rt. Rev. Charles Asa Clough. The first, on February 22d, ended in a deadlock, with the clergy supporting the Very Rev. Walter C. Klein, Nashotah House, and the laity voting for the Very Rev. Paul Moore, Jr., dean of Christ Church Cathedral, Indianapolis [L.C., March 4th]. Neither man was a nominee in the June 9th election.

Besides Fr. Chambers, the election on June 9th included the following nominees:

The Rev. Dudley Stroup, the Ven. Walter McNeil, the Rev. O. Dudley Reed, the Very Rev. Edward Jacobs, the Rev. Darwin Bowers, the Rev. Robert Savage,

the Very Rev. Francis Gray, the Rev. Charles Gaskell, the Very Rev. L. Skerry Olsen, and the Ven. John Young (on a write-in ballot).

Fr. Chambers, who was born in 1906, has been rector of the Church of the Resurrection since 1949. After his ordination to the priesthood in 1932, he served churches in the dioceses of Western New York, Fond du Lac, and Central New York. He has served these dioceses and the national Church in several capacities.

EPISCOPATE

Bishop Randall Dies

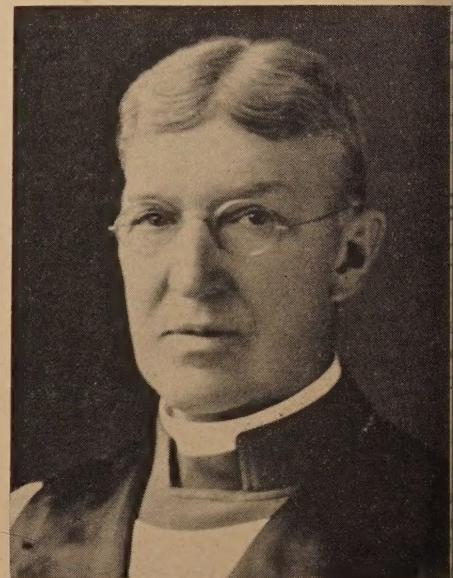
The Rt. Rev. Edwin Jarvis Randall, retired Suffragan Bishop of Chicago, died in his home in Evanston, Ill., on June 13th, at the age of 92.

Bishop Randall was nearly 70 years old when, in 1939, he was consecrated to the Chicago suffragancy. He served until his retirement in 1947, and thereafter continued to administer Confirmation until a year ago. He also served as chaplain at the Church Home for Aged Persons, Chicago, until 1960, and was active as vice president of the Church Home board until 1961. He was active, too, in alumni affairs of Seabury-Western Theological Seminary, which was his seminary, and which awarded him the D.D. degree in 1939.

He was born in Sparta, Wis., in 1869, and received the B.A., M.A., and S.T.D. degrees from Hobart College. After graduation from seminary, he was ordained to the priesthood in 1896. He served St. Barnabas' Church, Chicago, first as priest-in-charge and later as rector, from 1896 until 1921, then became executive secretary of the Chicago diocese, a post which he held until his consecration. In addition, from 1932 until 1939 he was priest-in-charge of the Church of the Epiphany, Chicago. He also served as superintendent of Chicago's city missions, from 1932 until 1947.

Randall House, Chicago's interracial home for dependent boys, was named in his honor.

He is survived by two daughters, Mrs. Drennan J. Slater and Mrs. Ralph M. Smith, and by six grandchildren and four great-grandchildren.



Bishop Randall: A boys' home named in his honor

MILWAUKEE

Over It Goes

The Diocesan Development Fund campaign of the diocese of Milwaukee, with a goal of \$600,000 [L.C., April 22d], had passed the \$671,000 mark by June 15th.

The campaign, under the direction of Ward, Dreshman, and Reinhardt, Inc., opened on June 3d. The bulk of the money had been pledged within the first week.

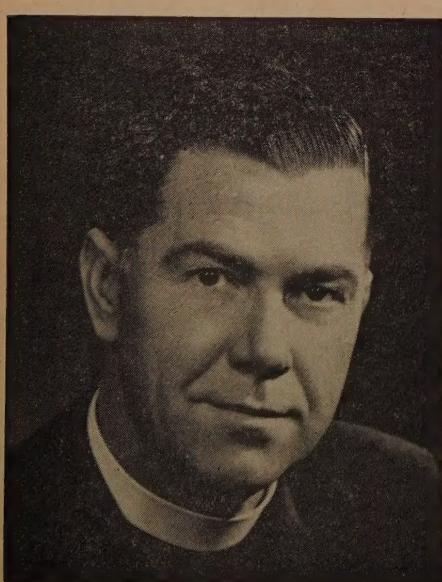
Beneficiaries of the fund will include Nashotah House, the Campus Rectory of Milwaukee, the Episcopal Foundation of Milwaukee, Inc., Camp Webb, St. Francis' House of Madison, Wis., and the Episcopal Church Center in New York City. Undesignated funds will be distributed according to need.

FRANCE

Memorial in Paris

A non-denominational memorial service for the 130 persons who died in an airplane crash at Orly Field, Paris, on June 2d was held in the Pro-Cathedral of the Holy Trinity, Paris, on June 6th. Victims of the crash included more than 100 civic leaders of the Atlanta, Ga. area [L.C., June 17th].

The Very Rev. Sturgis L. Riddle, dean



The Rev. Albert A. Chambers
Election on the first ballot.

conducted the service and gave the memorial address. Others who participated in the memorial tribute were Dr. Clayton Williams, of Holy Trinity; Pastor Bourguet, of the French Protestant Church; the Rev. Thomas Cowley, of the Roman Catholic Dominican Institute of Studies for Christian Unity; and Rabbi Robert Weiler, Chaplain of the U.S. Air Force base at Evreux.

Ivan Allen, mayor of Atlanta, attended the service, as did the Hon. Cecil Lyon of the American Embassy, Consul General Herbert Fales, NATO Supreme Commander Lauris Norstad, and the Hon. Elbridge Durbrow, American Deputy Permanent Representative. Air Force personnel also attended. The service was televised.

SOUTH AFRICA

Congress at the Cape

Several American bishops and priests have been invited to a Church Congress to be held in the diocese of Capetown, South Africa, next November.

Outlining the reasons for the congress, Archbishop de Blank of Capetown said:

"Many of our congregations are small and isolated from their neighbors. We want them to feel the 'bigness' of the Church to which they belong, to strengthen them in their loyalty, and to inspire them to outward-looking service."

"Moreover, the publicity the Church receives in this country [has] normally to do with some protest against the [South African] government's racial laws and discriminatory policies. Consequently, hundreds of thousands of people are unaware of the ordinary ongoing work of the Church in both its pastoral and evangelistic ministrations. It is hoped that the congress will be exciting enough to get this news across to everyone in South Africa. . . ."

"Sinister"

In Capetown, South Africa, more than 2,000 persons took part in a recent protest meeting against a proposed "sabotage bill" pending before the South African government's legislature. The bill, if passed, would give the government extraordinary powers in loosely defined "emergency" situations.

The demonstrators heard the Very Rev. E. L. King, dean of Capetown, denounce the "sinister implications of this measure."

"An irritating habit of the present government," said the dean as quoted by Religious News Service, "is that of labelling all its opposition as Communist." He added, "We protest against this persistent confusion of Almighty God with Karl Marx." He pointed out, however, that "we take heart in the knowledge that over nine-tenths of the Christian world is behind us in the struggle against unjust laws."

The Ven. C. T. Wood, Archdeacon of

Capetown, who also spoke at the meeting, said:

"The truth is that we don't trust the present government. We have seen the grave abuse of the Suppression of Communism Act. We have seen a bishop deported, a woman missionary given solitary confinement, and a priest detained for three months for daring to express Christian compassion. We feel the powers presently given [to the government] are a grievous threat. I give assurance that the voice of certain South African Churches won't be silenced whenever the rule of law or the rights of Christians are threatened."

The Rt. Rev. Vernon Inman, Bishop of Natal, and Msgr. Denis Hurley, Roman Catholic Archbishop of Durban, joined leaders of four other Churches recently in a protest against the proposed bill, according to Ecumenical Press Service. In a signed statement, they called for a day of prayer against the bill, expressing deep distress "over the implied principle in the bill that evil should be overcome by evil, in that liberty is gravely threatened by the renewed assumption that the accused person is guilty unless he proves himself innocent."

SPACE

Pioneers

Astronauts Carpenter and Shirra have made the headlines, but other space-going Episcopalians have been in the news recently.

The May 14th issue of *Newsweek* magazine tells of Mr. and Mrs. Jean Piccard, pioneer high-altitude balloonists, who are active in Church work in the diocese of Minnesota.

Jeanette Piccard, 67, who holds the women's altitude record (57,579 feet), is taking courses at the University of Minnesota, according to the magazine, "to update her Ph.D. in education and get a teaching license." Jean, 78, is working on a biography of his brother Auguste, who died recently.

ALBANY

Visit Migrants

In the May issue of the Albany *Churchman*, official publication of the diocese of Albany, Churchpeople are reminded of the opportunity they will have for service and witness among the migrant labor camps in that part of the country.

Says the *Churchman*:

"Episcopal Churchwomen who live near such camps have an opportunity to witness for our Lord in an unusual way. Watch for the list in our June issue, visit the camp nearest your home, see what the Church can do for these men, women, and children who move with the crops and have no fixed homes. . . . Watch your local papers for reports on camp conditions by the state department of health."

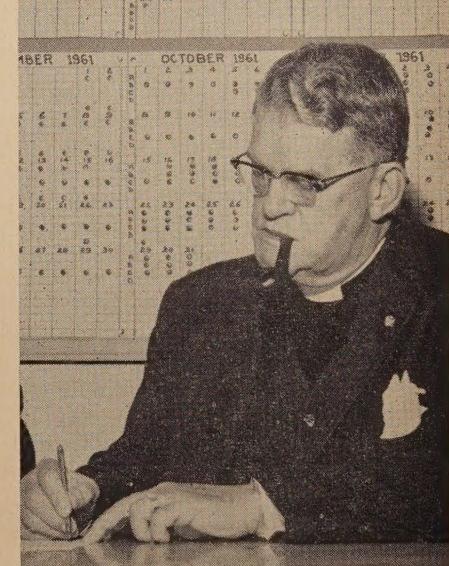
MICHIGAN

Canon Johnson to Retire

The Rev. Canon Irwin C. Johnson, rector of St. John's Church, Detroit, since 1934, has announced plans to retire on September 1st.

Canon Johnson was general chairman of the diocese of Michigan's committee on arrangements, which prepared for the Detroit General Convention last fall. He was a journalist and public relations man before being ordained.

Born in Detroit in 1894, Canon Johnson graduated from the University of Michigan in 1916, then, according to the *Detroit Free Press*, served as a non-combatant with the British Army. When the United States entered World War I, he



Canon Johnson: 28-year man will retire.*

served actively with the British Army, until he succumbed to malaria in 1918. After the war, he served as a labor relations man with the Ford Motor Company, then went to work editing a publication and distributing publicity for the diocese of Michigan. He read for orders, and was ordained to the priesthood in 1932.

He was made an honorary canon of St. Paul's Cathedral, Detroit, in 1958, and an honorary canon of St. Michael's Cathedral, Kobe, Japan, in 1959. He was awarded the D.D. degree by St. Paul's University, Tokyo, in 1959.

ACU

Vacation

The *American Church News*, monthly magazine of the American Church Union, has announced that it will skip publication of three summer issues of the magazine.

Lack of sufficient financial support for

*Shown signing contract for space for the 1961 General Convention.

the ACU is given as the reason for the interruption. "We will take the opportunity afforded by this three-month suspension," said the announcement in the June, 1962, *AC News*, "to make several changes. The editor will have his first vacation (without deadlines!) in three years. The [magazine] will be studied with reference to meeting new opportunities, effecting some reductions in costs, and improving our mail distribution. . . . We will be able to change the format of the *American Church News* into a more modern dress and increase its appeal (we hope!) to the average Churchman."

ARMED FORCES

A Shallow Grave

A U.S. soldier, ward of an Episcopal priest, was found dead last month at Fort Bragg, N. C. His body was lying in a shallow grave, about ten yards from a road through the military reservation.

Sp/4 Courtney Reed, 25, was the ward of the Rev. Paul C. Weed, Jr., vicar of St. Luke's Chapel, Trinity Parish, New York City. The soldier apparently had been stabbed to death. His body was found by a military telephone lineman.

By the end of May, the FBI had arrested a former "buddy" of the dead soldier, a Tennessee man who had been discharged from the army the day before the killing was judged to have taken place. The arrested man was in possession of the victim's automobile, and was charged with its theft.

NCC

Reversed Stand

by PETER DAY

Reversal of its April decision to give up a program of mass feeding on Taiwan was reported by Church World Service to the General Board of the National Council of Churches at the Board's June meeting in New York City. The Rev. Canon Almon R. Pepper, director of the Episcopal Church's Department of Christian Social Relations, reported the action as chairman of the CWS executive committee.

Previously, newspapers had reported that CWS had decided to give up the feeding program because of inequities involved in a ration card system administered by the nationalist Chinese government on Taiwan, and because individuals and agencies involved in distribution of the surplus American food had been known to sell it on the black market.

The program will be continued until June 30, 1963, the General Board was told. Three representatives of CWS will visit the island "to plan and initiate new programs" of assistance to the needy. Decisions of CWS are being made "in full consultation with and with the agree-

ment of its sister agency, Taiwan Christian Service," Dr. Pepper reported.

A request by Taiwan Christian Service for assistance for an initial contingent of 10,000 Hong Kong refugees from Red China was met with an immediate cable authorizing the requested bedding supplies and offering supplemental food, clothing, and medicine, in support of any such operation by the government of the Republic of China.

It was indicated that long-range CWS assistance to Taiwan would emphasize self-help and vocational training projects and rehabilitation of the handicapped.

An interChurch conference on Church-state relationships, under the sponsorship of the NCC, was approved by the General Board. It will meet April 7-10, 1964, in Chicago. Issues to be dealt with include the advisability of the acceptance of government funds for Church-related hospitals and colleges; the use of federal funds for parochial schools; use of public laws to protect and enforce public morality; the teaching of religion in public schools; the effect of tax-exemption on the right relationships of Church and state; and court decisions and rulings on the placement and custody of dependent children.

The conference will consist of 375 delegates directly appointed by constituent Communions of the NCC, 75 representatives of state and local councils of Churches, and 50 representatives of related agencies and Council units. Its findings will be given to the Council and the Churches as resources and recommendations to aid them in decisions on Church-state relationships, according to Bishop Peabody, retired, of Central New York, chairman of the NCC's Department of Religious Liberty.

A visiting committee from the Episcopal Church's Ecumenical Relations Commission, charged with fact-finding in implementation of General Convention's resolution on NCC pronouncements, had a chance to hear discussion on only one pronouncement. This was a statement on the Churches and the mass media, prepared by the Broadcasting and Film Commission. Debate centered over a motion, by the Rev. Gardiner M. Day, to send the pronouncement back for consideration by the Division of Christian Life and Work and the Division of Christian Education. The Rev. Mr. Day asserted that the pronouncement did not give adequate consideration to the "power structures" in mass communication, was too sweeping in its rejection of censorship and codes of ethics, and was incomplete in various other ways. His motion was adopted, marking another setback in the BFC's long effort to frame a policy pronouncement acceptable to the General Board.

Episcopal delegates, members of the Ecumenical Commission's committee, and Episcopal Church members of the NCC staff attended a Communion service con-

ducted by Bishop Crittenden of Erie in the chapel of the Interchurch Center.

In other action, the NCC:

✓ Considered moral and ethical problems confronting the Church and the nation today, including juvenile delinquency, indecent literature, sex and violence in mass media and crime. A committee is studying the whole subject of public morals with a view to later action by the board.

✓ Expressed gratification at "increasing evidences of warmer relations with the Roman Catholic Church in many parts of the world."

✓ Agreed to the establishment of an NCC information office at the UN, in quarter to be made available in a Methodist-built "Church Center at the United Nations. Other Churches are being invited to open offices in the building, now under construction at First Avenue and 44th Street, New York City.

✓ Gave an ovation to Miss Leila Anderson attending her last General Board meeting as assistant general secretary for administration, before taking up her new position with the YWCA. Miss Anderson, a communicant of St. George's, New York, is a member of the National Council of the Episcopal Church.

✓ Joined in prayer for those bereaved in the Paris airline crash which killed 121 passengers, mostly from Atlanta, Ga., and crew members.

✓ Adjourned until the next meeting, to be held in Louisville, Ky., December 6-7, 1962.

COLORADO

The World at Evergreen

Dean of this year's General Conference, July 16th to 27th, at Evergreen Conference Center, Evergreen, Colo., will be the Rev. Frederick W. Putnam, Jr., rector of St. James' Church, Wichita Kan.

Fr. Putnam will give a series of illustrated evening lectures on "Anglican Missions around the World," using slides and tape recordings made by him while on a world tour last year.

A one-day workshop on "Christian Ethics in Business and Professional Life" will be a feature of the general conference. Laymen and clergymen of the diocese of Colorado will be leaders in this.

Members of the general conference faculty include the Rev. George F. White, rector of Trinity Church, Wauwatosa Wis.; the Rev. Jules L. Moreau, of the Seabury-Western Theological Seminary and the Rev. Henry H. Breul, rector of St. David's Church, Topeka, Kan.

The short music school, to be held July 30th to August 4th, and the long music school, August 6th to 17th, will feature Thomas Matthews, organist and choirmaster, Trinity Church, Tulsa, Okla.; the Rev. Joseph E. Mazza, rector of St. Paul's Church, Beloit, Wis.; Ronald Arnatt, organist and choirmaster of Christ Church Cathedral, St. Louis; John Boe, organist and choirmaster at St. Luke's

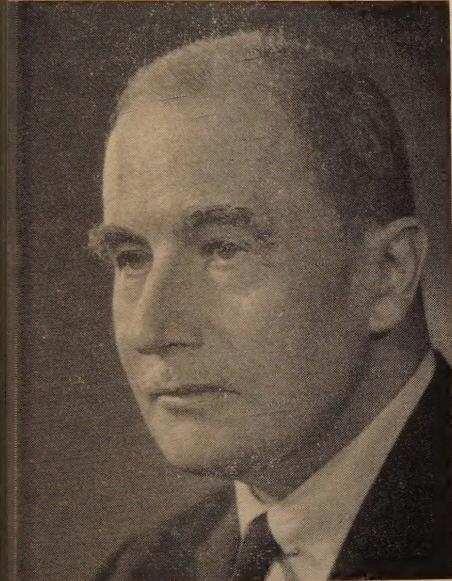
church, Evanston, Ill.; and Henry Beard, western representative of the Möller Organ Company. In addition, Bishop Lowell of Oklahoma will give meditations and Leo Sowerby, for many years organist and choirmaster at St. James' Cathedral, Chicago, and now head of the new College of Church Musicians, will lecture at the long music school.

CHURCH ARMY

in Command

Herbert A. Birks has been elected president of the board of trustees of Church Army in the United States, according to announcement from Church Army. He became a member of the board in 1948, when he served as treasurer, and later was made vice president.

He succeeds Samuel Thorne, who has tired for reasons of health. Mr. Thorne had the organization for some 30 years,



Fabian Bachrach

Mr. Birks: President of the Army.

and was responsible, to a great degree, for the Church Army's becoming active in the U.S.

Mr. Birks was born in England, birthplace of the Army, and served in the Royal Flying Corps during World War I. He later traveled extensively in connection with an export business.

He has been a member of St. Thomas' Church, New York City, since 1934. He is senior account executive of Calvin Bullock, Ltd.

LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged	\$4,562.50
Receipts Nos. 3852-3882, June 6-13	468.00
	5,030.50

ALABAMA

Don't Weaken the Voice

Bishop Carpenter of Alabama, in the June, 1962, edition of the *Alabama Churchman*, official publication of his diocese, called on Churchpeople in his jurisdiction not to prejudge the National Council of Churches until studies currently under way by the Joint Commission on Ecumenical Relations and by the executive council of his diocese are completed.

"I occasionally hear of individuals and groups who are prejudging the whole matter and trying to take or promote unilateral action by withholding church funds or dropping out of ecumenical work," he said. "Such action can only weaken our presently powerful voice in these matters on the official level. If such action were successful on any scale, Alabama's voice would be discontinued. And I want it to be heard, 'loud and clear.'"

The bishop pointed out that an Alabama clergyman, the Rev. Edward G. Mullen, is one of 33 members of the National Council of the Episcopal Church, and that an Alabama laymen, Mr. N. Hamner Cobbs, is one of 21 members of the Joint Commission on Ecumenical Relations.

EAST AFRICA

Enthroned by Lake Nyasa

by the Rev. W. L. SPENCER

On Ascension Day, May 31st, the Rt. Rev. John R. W. Poole-Hughes was consecrated Bishop of Southwest Tanganyika, succeeding the Rt. Rev. L. E. Stradling, now Bishop of Johannesburg.

Bishop Stradling was the first bishop of the diocese, which was formed in 1951. From the northern shores of Lake Nyasa, the diocese stretches for some 500 miles through the southern highlands of Tanganyika. It has some 30,000 Anglicans out of a total population of about 750,000, and is part of the Province of East Africa, which was formed in 1960, and which includes Kenya, Tanganyika, and Zanzibar.

As there is no cathedral at present, the consecration took place in the village church of Idunda, which is built of sun-dried brick and has a grass-thatched roof. The bishop's enthronement took place three days later in the pro-cathedral of Liuli on the shores of Lake Nyasa.

Celebrant and chief consecrator was the Most Rev. Leonard Beecher, Archbishop of East Africa. He was assisted by Bishop Huddleston of Masasi and Bishop Arden of Nyasaland.

The consecration was attended by representatives of the Roman Catholic (Benedictine) and Moravian missions in the area, besides Anglicans of neighboring dioceses.

BRIEFS

ECCLESIASTICAL REDISTRICTING: The diocese of Chicago will be reorganized to include 11 deaneries, rather than the present seven, according to Bishop Burrill of Chicago. The "tremendous growth in the life and work of the Episcopal Church in the northern third of Illinois" is the reason, says the bishop.

OFF FOR AFRICA: Scheduled to leave for Africa on June 24th were seven students of St. Alban's School, Washington, D. C., who will work at a hospital in Tanganyika under Bishop Huddleston of Tanganyika. The seven, Donald Graham, Lewis Rock, Edward Strickland, Breckinridge Willcox, Willem Polak, Brackley Shaw, and Peter Rosenbaum, will be working with the Rev. Craig E. Eder, chaplain of the school, in the "Operation Crossroads" project.

CATHEDRAL LIBRARY: Construction is to start, early next year, on a rare books library for the National Cathedral, Washington, D. C. The building, part of the west end of the cathedral, eventually will be connected with the present structure by construction of the nave. Books will be on display, according to present plans — not locked in a vault.

BACKING FOR RELIGION: The bishop and council of the diocese of Kansas recently passed a budget providing for financial backing of a School of Religion at the University of Kansas. The work was proposed at the last convention of the diocese of Kansas by the dean of the university and the chancellor of the university (rather than the chancellor of the diocese, as erroneously reported in THE LIVING CHURCH, May 27th).

BOOKS, BOOKS: Books of all kinds, at the grade school level, are needed for a library in Ovamboland, Southwest Africa (diocese of Damaraland), according to a report. They may be sent to Dr. Maxine Nordquist, St. Mary's Mission, Ondanqua P.O., Ovamboland, Southwest Africa. There is an especial need for schoolbooks, grades one through three.

SEVEN AT THE FAIR: Churchmen scheduled to speak on "Space Age Christianity" later this summer at the world's fair in Seattle, Wash., include the Anglican Executive Officer, Bishop Stephen Bayne; the Rev. William Pollard, priest and physicist; the Rev. Albert Mollegen, theologian; Paul Dudley White, heart specialist (he was personal physician to former President Dwight Eisenhower); J. Milton Yinger, sociologist and anthropologist; Franklin Murphy, chancellor of UCLA; and Edward C. Wells, a vice president of the Boeing Company.

Ever more frequently psychoanalysts report that they are confronted with a new type of neurosis that is mainly characterized by loss of interest and by lack of initiative. They complain that in such cases conventional psychoanalysis is not effective. Time and again, the psychiatrist is consulted by patients who doubt that life has any meaning. This condition I have called "existential vacuum."

The existential vacuum seems to issue from man's twofold loss: the loss of that instinctual security which surrounds an animal's life, and the further, more recent loss of those traditions which governed man's life in former times. At present, instincts do not tell man what he has to do, nor do traditions direct him toward what he ought to do; soon he will not even know what he wants to do, will be led by what other people want him to do, thus completely succumbing to conformism.

Is psychotherapy prepared to deal with the present need? Above all, I consider it dangerous to press man's search for a meaning into stereotype interpretations such as "nothing but defense mechanisms" or "secondary rationalizations." I think that man's quest for, and even his questioning of a meaning to his existence, i.e., his spiritual aspirations as well as his spiritual frustrations, should be taken at face value and should not be tranquilized or analyzed away. Therefore, I cannot share Freud's opinion as he stated it in a letter to Princess Bonaparte: "The moment a man questions the meaning and

*This article by Dr. Frankl is based on his address to the third annual meeting of the Academy of Religion and Mental Health in Manhattan in May. President of the Austrian Medical Society of Psychotherapy, Dr. Frankl is professor of neurology and psychiatry on the medical faculty of the University of Vienna and is chief of the neurological department, Poliklinik Hospital, Vienna. From 1942 to 1945 he was imprisoned in German concentration camps, and during that period had to surrender the first version of his *The Doctor and the Soul, An Introduction to Logotherapy* (published in 1955 by A. Knopf). He is the author of 14 books, seven of which have been translated into various languages—English, Japanese, Spanish, Italian, Dutch, Swedish, and Portuguese. The Doctor and the Soul has an English translation, as has his *From Death-Camp to Existentialism, A Psychiatrist's Path to a New Therapy* (Beacon Press, 1955). In 1961 he was visiting professor at the Harvard University summer school.*

The Will to Meaning

"In psychoanalysis the patient lies on a couch and tells the analyst things which are disagreeable to say; in logotherapy he sits in a chair and is told things which are disagreeable to hear."



value of life, he is sick." I rather think that such a man only proves that he is truly a human being.

Rather than being merely a "secondary rationalization" of instinctual drives, the striving to find a meaning in life is a primary motivational force in man. In logotherapy we speak in this context of a *will to meaning* in counterdistinction to both the pleasure principle and the will-to-power principle. Actually, "pleasure" is not the goal of human strivings but rather a by-product of the fulfillment of such strivings; and "power" is not an end but a means to an end. Thus, the "pleasure principle" school mistakes a side-effect for the goal, while the "will to power" school mistakes a means for the end.

Psychotherapy tries to make the patient aware of what he really longs for in the depth of his self. In making something conscious, however, logotherapy does not confine itself to the instinctual unconscious, but is also concerned with man's spiritual aspirations: It tries to elicit his striving for a meaning to life, it tries also to elucidate the meaning of his existence. In other words, we have to deepen our patients' self-understanding not only on the sub-human, but on the human level as well. The time has come to complement the so-called depth-psychology with what one might call *height-psychology*.

Prof. Donald F. Tweedie, in his book on logotherapy, jokingly makes the fol-

lowing distinction: "In psychoanalysis the patient lies on a couch and tells the analyst things which are disagreeable to say; in logotherapy he sits in a chair and is told things which are disagreeable to hear...." In logotherapy the patient is indeed, confronted with meanings and purposes and is challenged to fulfill them. At this point the question might be raised whether the patient is not overburdened with such a confrontation. However, in the age of the existential vacuum, the danger lies much more in a man's not being burdened enough. Pathology does not only result from stress but also from relief of stress which ends in emptiness. Lack of tension, as it is created by the loss of meaning, is as dangerous a threat in terms of mental health as is too high a tension. Tension is not something to be avoided indiscriminately. Man does not need homeostasis at any cost, but rather a sound amount of tension such as that which is aroused by the demanding quality inherent in the meaning for human existence.

Much in the same way as man needs the pulling force of gravity (at least in his usual way of life), he needs the pulling force emanating from the meaning for his existence. Theodore A. Kotchen's research found a significantly positive correlation between meaning orientation and mental health. Furthermore, J. M. Davis, William F. McCourt, and P. Solomon have shown that hallucinations occurring during sensory deprivation could not be obviated simply by providing the subject with sensory perceptions but only by restoring a meaningful contact with the outer world. Finally, Pearl Schroeder has reported that clients rating high on responsibility showed more improvement in therapy than individuals who had a low sense of responsibility.

A strong meaning orientation might also have a life-prolonging, or even a life-saving effect. Goethe worked seven years on the completion of the second part of *Faust*. Finally, in January, 1832, he sealed the manuscript; two months later he died. I dare say that the final seven years of his life he biologically lived beyond his means. His death was overdue but he

ived up to the moment in which his work was completed and meaning fulfilled. As to the life-saving effect of meaning orientation, I refer to my clinical and meta-clinical experiences gathered in the living laboratory of the concentration camps.

In emphasizing the beneficial and decisive influence of meaning orientation on mental health-preservation or restoration, I do not mean to depreciate such valuable assets of psychiatry as ECT [electroconvulsive "shock" therapy], tranquilizing drugs, or even lobotomy. As early as 1952, even before the march to Miltown began, I myself developed the first tranquilizer in continental Europe. And several times during my clinical work I have diagnosed indications for lobotomy, in some cases even performed it myself, without finding any reason later to regret the surgery. Nor must we deprive the patient, in severe cases of endogenous depression, of the relief which ECT can give. I consider it a misconception to say that in such cases the guilt feelings should not be shocked away because authentic guilt is underlying them. In a sense, every one of us has become guilty during the course of his life; this existential guilt is simply inherent in the human condition. A patient suffering from endogenous depression only experiences it in a pathologically distorted way. That does not allow us to infer that existential guilt is the cause of endogenous depression. Endogenous depression only brings about an abnormal awareness of this guilt. Just as the emergence of a reef from the sea at low tide does not cause low tide, but is caused by it, are guilt feelings appearing during an endogenous depression — an *emotional low tide* — not the cause of the depression.

This is different in a neurotic depression. Here the typically neurotic escapism must be removed. This escapism not only refers to guilt but also to the two other constituents of what I call the *tragic triad of human existence*, namely, pain and death. Man has to accept his finiteness in its three aspects: he has to face the fact that he has failed, that he is suffering, and that he will die.

It is a tenet of logotherapy that meaning can be found in life not only through acting or through experiencing values but also through suffering. This is why life never ceases to have and to retain a meaning to the very last moment. Even facing an ineluctable fate, e.g., an incurable disease, there is still granted to man a chance to fulfill even the deepest possible meaning. What matters is, then, the stand he takes in his predicament. Life can be made meaningful by what we give to the world in terms of our creation; by what we take from the world in terms of our experience; and by the stand we take toward the world, that is to say, by the attitude we choose toward suffering.

Let me illustrate what I mean: An elder-

ly general practitioner once consulted me because of his severe depression. He could not overcome the loss of his wife who had died two years before. Instead of telling him anything, I asked him: "Doctor, what would have happened if you had died first and your wife would have had to survive you?" "Oh," he said, "for her this would have been terrible. How she would have suffered!" Whereupon I replied: "You see, doctor, *you* are sparing her this suffering; but now you have to pay for it by surviving and mourning her." He said nothing but shook my hand and calmly left my office. Somehow suffering ceases to be suffering when it finds a meaning — such as here the meaning of a sacrifice.

Of course, this was no therapy in the proper sense, since first of all his despair was no disease, and secondly I could not change his fate, I could not revive his wife. But I at least succeeded in changing his attitude toward his unalterable fate, so that from this time on he could at least see a meaning to his suffering. Logotherapy insists that man's main concern is not to seek pleasure or to avoid pain, but rather to find a meaning to his life. Thus we see that man is ready to suffer if only he can be satisfied that his suffering has a meaning.

First Days at Auschwitz

Human freedom is in no way a freedom from conditions but rather the freedom to take a stand toward conditions. Therefore, choosing a stand toward suffering means exerting freedom. In doing so, man, in a sense, transcends the world and his predicament therein. Let me try to illustrate this with an experience I had during my first days at the concentration camp in Auschwitz. The odds of surviving there were no more than one in twenty. Not even the manuscript of a book which I had hidden in my coat seemed likely ever to be rescued. This manuscript was the first version of my book, *The Doctor and the Soul*. At the concentration camp I had to surrender my clothes with the manuscript. Thus I had to overcome the loss of my spiritual child, as it were, and had to face the question whether this loss did not make my life void of meaning. An answer to this question was given to me soon: In exchange for my clothes I was given the rags of an inmate who had already been sent to the gas chamber. In a pocket I found a single page torn from a Hebrew prayer book. It contained the main Jewish prayer *Shema Yisrael*, i.e., the command, "Love thy God with all thy heart, and with all thy soul, and with all thy might," or, as one might interpret it as well, the command to say yes to life despite whatever one has to face, be it suffering or even dying. A life, I told myself, whose meaning stands or falls on whether one can publish a manuscript, ultimately would not be worth living.

Thus I saw in that single page which replaced the many pages of my manuscript, a symbolic call henceforth to live my thoughts instead of merely putting them on paper.

Through the upright way of suffering man transcends the dimension of success and failure as they prevail in the present-day business world. Business man moves between the poles of success and failure. *Homo patiens* [man who endures], however, rises above this dimension; he moves between the poles of meaning and despair which lie in a line perpendicular to that of success and failure. It is conceivable that a man has to face a situation beyond hope, and yet be able to fulfill the very meaning of his life. Such an achievement, to be sure, sounds like folly to the materialists. Conversely, one might enjoy a life full of pleasure and power, and yet be caught in the feeling of its ultimate meaninglessness. One might be deprived of wealth and health, and yet be willing and able to suffer, be it for the sake of a cause to which one is committed, be it for the sake of a loved one, or for God's sake.

Through his freedom a human being is not only able to detach himself from the world but he is also capable of self-detachment. In other words, man can take a stand toward himself; as a spiritual person he can choose an attitude toward his own psychological character. The following story is a good illustration for this specifically human capacity for self-detachment: During World War I, a Jewish military doctor in the Austrian army was sitting next to a colonel when heavy shooting began. Teasingly, the colonel said: "Just another proof that the Aryan race is superior to the Semitic one! You are afraid, aren't you?!" "Sure, I am afraid," was the doctor's answer. "But who is superior? If you, my dear colonel, were as afraid as I am, you would have run away long ago." Fear and anxiety as such do not count. What matters is our attitude toward facts rather than the facts themselves. This also applies to the facts of our inner life.

God and the Father Image

Today, the exercising of one's freedom is sometimes hampered by what I call a crippling *pan-determinism* which is so pervasive in psychology. The doctor's pan-determinism plays into the hands of the patient's fatalism, thus reinforcing the latter's neurosis. There is, for instance, the contention that a person's religious life is wholly conditioned by his early childhood experiences, that his concept of God is formed according to his father image. In order to obtain a more accurate information on this correlation, I had my collaborators screen the patients that visited my out-patient clinic in a day. This screening showed that 23 patients had a positive father image, 13

Continued on page 12

Do-it-yourself Living

This is the era of the do-it-yourself project, and while this has its benefits in restoring at least a certain amount of opportunity for creativity to those who live in the midst of automation, it has its dangers, too. But the greatest danger is not in the do-it-yourself project that takes place in the basement or the garage. It is the attempt to make all of life another do-it-yourself project.

Our grandparents, and their grandparents, back and back to the early Christian Church, and beyond that into old Israel, believed in the providence of God, and believed that God did work in his world in the lives of men. In living the rugged lives of their times they depended heavily on the support and guidance and even the intervention of God. The revolution of thought that accompanied the industrial revolution may have been even more profound in its effect, and when W. E. Henley wrote "I am the master of my fate, I am the captain of my soul," he was expressing a widespread and much admired sentiment.

Naïve Approach

But we think there was an astonishing naïvete about this approach to life — and a great presumption. Christians know that they live in a world that God has made, by means of bodies and minds and souls that God has made. They are ultimately dependent on God for all that they have and all that they are able to do, and



there seems no reason why they should not admit that dependence and carry it into the living of the life that God has given them. The whole of the Bible is an account of that dependence and of that sense of dependence. And the later ages of the Church have borne out what the early Church found to be true. As Bishop Wand has said, "A sense of complete dependence on God is the first necessity for a truly religious person."

Letters to the editor this week [page 11] call attention to the statement of Mrs. Scott Carpenter when she was asked in a press conference if she had prayed during her husband's three orbits of the earth and the time when he was out of touch with those who were to rescue him, after he landed in the Atlantic. The principle of her answer had also been given earlier by

Astronaut Carpenter. What she said was, "I feel the same as Scott does, that it is presumptuous to pray for oneself" [L.C., June 3d].

Is the prayer of petition for oneself presumptuous? Hardly, since the pattern of Christian prayer given by our Lord Himself includes petition for the necessities of life, "Give us this day our daily bread." The mistake the Carpenters have made is not a rare one among Churchpeople, and it is most often the courageous and the strong soul which thinks it serves God by depending on itself.

But this is not the tone of the New Testament — neither of the Gospels nor the Epistles nor the book of Acts. Throughout the teaching of Christ, throughout the recorded experience of the young Church runs the theme of the care and guidance and — old-fashioned word — providence of God, and the sense of dependence on Him in all things. The Prayer Book is full of prayers of petition for all sorts of needs. And for centuries Christians have used the "itinerary," the office of prayers made before undertaking a journey. They have prayed for safe travel to the next village and across the seas, and we see no reason why they should not continue to use the same prayers before flying across the nation or orbiting the earth. A modern and condensed version of these prayers, titled "Go With God," is available from Forward Movement Publications. There is nothing in the teaching or the tradition of the Church which implies that anything in life needs to be a do-it-yourself affair, and there is everything to indicate that it should not be so considered. This can be a great source of comfort and courage — and humility.

It isn't as if petition were all there is to prayer. Obviously, the Carpenters have no such narrow view of it, for the astronaut told *Life* that when he landed, the first thing he did was to pray — "I said, 'Thank you, Lord.'"

Rightful Place

Petition is the voice of the dependent creature on his Creator, and it finds its rightful and fitting place within the whole, made up of adoration, thanksgiving, confession, intercession, self-offering, and listening to God. Frequently, those who deny the validity of the prayer of petition know nothing of these other aspects with which it fits and with which it interacts. Those who feel they must stand on their own two feet are often those who do not know the joy and the glory of falling on their knees in worship or the sacrifice of lifting up hands in self-giving and intercession. And even the feet they stand on are the work of God, and it is those who know this and give thanks for this that are best able to stand against whatever the world may hurl against them.

The lack of knowledge of the full resources of the life of prayer is a common lack — not merely the theological and spiritual poverty of a few courageous people. We suspect that the subject of prayer is the one least taught in most of the parishes in the American Church. We think that, generally, Churchpeople now are greatly better informed than their parents and grandparents — but we doubt seriously that they know as much about prayer.

LETTERS

Continued from page 2

Recently at the Washington Cathedral at celebrations of the Eucharist, a table has been set up in the transept at which the celebrant faces the people — a godly example of "innovation" which can hardly be divorced from ecumenical interest. What better reason for innovation than ecumenical interest? EDWIN D. JOHNSON Washington, D. C.

Misquoted?

The statement "that it is presumptuous to pray for oneself" ["Wife's Story," L.C., June 3d], came as a jolt to me and no doubt to many other Churchmen. In time of great stress I know it is difficult to make just the right answer — so I am really not criticizing — but it would be nice to be put straight on this.

Even though it *might* have been presumptuous, I don't believe a "Thy will be done (or Scott)" would have been out of order by any member of his family.

I wonder if the Carpenters have overcooked "A Collect for Grace" on page 17 of our Book of Common Prayer.

MERTON W. BOGART
Communicant of St. Mary's Church
Phoenix, Ariz.

Editor's note: See page 10.

Without Book

The woman who could not pray because she did not have her Prayer Book, in your editorial "Prayer Without Book" [L.C., May 22nd], reminded me of a story. A friend of mine and her sister, who are not Episcopalians, have spent a few minutes praying together each day for many years. One morning their 11-year-old grandnephew, a recently confirmed Episcopalian, came into the room while they were praying and they invited him to join them. He stayed for a minute or two, but left before the prayer was ended. His aunts do not wish him to grow up with bad manners, so later one of them took him aside and mentioned that it is not polite to leave a group in the middle of a prayer. Whereupon the lad replied: "But Auntie! You weren't praying! You made that up yourself!"

While I am writing letters let me say that I have been reading THE LIVING CHURCH quite regularly since my Confirmation three years ago, and await every issue. I particularly enjoy the news from around the Church. Not only has it been very instructive to me, a convert Churchman, but it helps me keep in mind the boundlessness of Christ's Church in space as well as time.

PRISCILLA G. MORSE
Member, St. Paul's Church
Brockton, Mass.

Elsie Heifner Shields

Please note that in your report of the death of my wife, Elsie Heifner Shields [L.C., May 27th], that her age should have been given as 36 instead of 26.

(Rev.) WALLACE C. SHIELDS
Priest-in-Charge
St. Mary's Church
Colonial Beach, Va.

BOOKS

Groundwork Provided

THE LOGIC OF PERFECTION and other essays in Neoclassical Metaphysics. By Charles Hartshorne. La Salle, Ill.: Open Court Publishing Co. Pp. xvi, 335. \$6.

In his new book the distinguished professor of philosophy at Emory University gives us a number of chapters loosely grouped around the title "the logic of perfection" — a logic which Hartshorne develops along the lines of what he terms "neoclassical metaphysics" or "the metaphysics of becoming or creativity." As all who have read him know, Hartshorne has argued for a long time that the "classical metaphysic," which gives priority and decisive status to "being, substance, absoluteness, and necessity," to quote his own list on p. xiii of the present volume, is an ancient but impossible scheme which has been responsible for the attacks on the type of theism which consciously or unconsciously assumed this priority and privilege. On the contrary, Hartshorne has claimed, a "neoclassical metaphysic," in which the primary conceptions are "creative becoming, event, relativity [this is Hartshorne's term for what many of us would prefer to call 'relatedness'], and possibility," is not only more adequate to the actual facts of hu-



man experience and the natural order with its "creative advance," but provides a basis for a statement of theism which will be immune to the sort of attack made upon the other type of assertion of God.

In this new book, the first chapters are devoted to a consideration of the case for theism as involving the assertion of a "perfect being," but one whose perfection is not absolute in all respects (e.g., such a "perfect being" need not logically be self-contained and unrelated), but with a perfection which includes relationships as elements in its excellence and which implies the possibility of self-enrichment through those relations. In the light of this "logic of perfection," Anselm's ontological argument is reconsidered. Prof. Hartshorne demonstrates, it seems to me, that the usual attacks upon the argument have regularly misunderstood Anselm's intention or have been occasioned by concentration on those parts of Anselm's

claim which were based on the notion of "absolute" perfection rather than on the view of perfection noted above — a view which Anselm, in his "great discovery," now and again adumbrates.

Remaining chapters — and these will be the most interesting to the average non-expert philosopher and the theologian — take up related questions, such as the meaning of freedom, the element of "chance" in the world, the nature of man in relation to his world, the problem of "everlasting life" (I feel that Hartshorne is unnecessarily negative on the concept of life beyond death, but that what he does say *could* be reconciled with the Johannine qualitative idea of "eternal life" and the Biblical affirmation of "resurrection" rather than of natural immortality), and "the world of organisms," where a finely argued statement is given of the essential position of process-philosophy.

Prof. Hartshorne, who is the son of an Episcopal clergyman, has difficulty not only with the common idea of immortality, but by implication in this book and by explicit statement elsewhere (as, for example, in his provocative essay on Christianity from a philosopher's point of view, published in a recent Tillich *Festschrift*), with other aspects of traditional Christian theology. Nevertheless, I make bold to say, as Hartshorne himself remarks of Whitehead's God, that his views are "closer to Christianity" than those of many who are less critical of accepted Christian ideas. And I have no doubt at all that his general philosophy, as worked out in this book, is both a valuable and brilliant statement of the only metaphysic really possible in our time (although he is but one representative of it) and also provides the groundwork for a modern "natural theology" (if the term be allowed) which demands fulfilment precisely in the Biblical faith in a living, dynamic, loving God, to which it points and from which, sometimes unknown to itself, many of its main affirmations really take their rise.

W. NORMAN PITTINGER

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

June

24. St. John's, Wilkinsonville, Mass.
25. St. Alban's, South Portland, Maine; St. Paul's, Romeo, Mich.
26. Grace, Sheboygan, Wis.
27. St. Paul's, Dowagiac, Mich.
28. Grace, Fairfield, Calif.; the Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
29. St. Peter's, Key West, Fla.; Christ Church, Dallas, Texas; the Bishop's Chapel, Dallas, Texas; St. Peter's, Portland, Ore.; St. Peter's, Peekskill, N. Y.
30. Church of the Good Shepherd, Rosemont, Pa.; St. John's, Oklahoma City, Okla.

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WILL TO MEANING

Continued from page 9

a negative one. But only 11 of the subjects with a positive father image and only two of the subjects with a negative father image had let themselves be fully determined through these images in their respective religious developments. Whereas half of the total number developed their religious concepts independent from their father images. We know that the son of a drunkard does not need to become a drunkard also; similarly, a poor religious life cannot always be traced back to the impact of a negative father image. Nor does even the worst father image necessarily prevent one from establishing a sound relation to God. Half of the subjects displayed what *education* has made out of them, the other half exhibited what, by way of *decision*, they had made out of themselves.

Here I am prepared to meet an objection coming from the part of the theologians, since one might say that succeeding in building up one's religious belief in spite of unfavorable educational conditions is unconceivable without the intervention of divine grace: If man is to believe in God, he has to be helped by grace. But one should not forget that my investigation moves within the frame of reference of psychology or rather anthropology, that is to say: on the human level. Grace, however, dwells in the supra-human dimension and, therefore, appears on the human plane only as a protection. In other words, what on the natural plane takes on the appearance of being man's decision, might well be interpreted on the supra-natural plane as the sustaining assistance of God.

In any case, we should be wary of interpreting religion merely in terms of a result of psychodynamics, i.e., on the ground of unconscious motivation. If we did, we would miss the point and lose sight of the authentic phenomenon. Either man's freedom of decision for or against God is respected, or, indeed, religion is a delusion.

What threatens man is his guilt in the past and his death in the future. Both are inescapable; both he must accept. Thus man is confronted with the human condition in terms of *fallibility and mortality*. Properly understood, it is, however, precisely the acceptance of this twofold human finiteness which adds to life's being worthwhile; since only in the face of guilt does it make sense to improve, and only in the face of death is it meaningful to act.

It is the very transitoriness of human existence which constitutes man's responsibility — the *essence of existence*. If man were immortal, he would be justified in delaying everything; there would be no need to do anything right now. Only under the urge and pressure of life's transitoriness does it make sense to use

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THE LIVING CHURCH

the passing time. Actually, the only transitory aspects of life are the potentialities; as soon as we have succeeded in actualizing a potentiality, we have transmuted it into an actuality and, thus, salvaged and rescued it into the past. Once an actuality, it is one forever. Having been is still a form of being, perhaps even its most secure form.

What man has done cannot be undone. I think that this implies both activism and optimism. Man is called upon to make the best use of any moment and the right choice at any time: be it that he knows what to do, or whom to love, or how to suffer. This means activism. As to optimism, let me remind you of the words of Laotse: "Having completed a task means having become eternal." I would say that this holds true not only for the completion of a task, but for our experiences, and, last not least, for our brave suffering as well.

Even in advanced years one should not envy a young person. Why should one? For the possibilities a young person has, or for his future? No, I should say: Instead of possibilities in the future, the older person has realities in the past — work done, love loved, and suffering suffered. The latter is something to be proudest of — although it will hardly raise envy.

It is not the least task of psychotherapy to bring about reconciliation and to bring consolation. Man has to be reconciled to his finiteness, and he also has to be



enabled to face the transitoriness of his life. With these efforts psychotherapy indeed touches the realm of religion. There is common ground enough to warrant mutual *rapprochement*. Bridging, however, does not mean merging. There still remains the essential difference between the respective aims of psychotherapy and religion. The goal of psychotherapy, of psychiatry, and, quite generally, of medicine is health. The goal of religion, however, is something essentially different: salvation. As Lawrence S. Rockefeller said [at the first annual meeting of the Academy of Religion and Mental Health]: "Religion does not dispense tranquilizers." So much for the difference of goals. Another matter, however, are the results achieved. Although religion may not aim at mental health, it might result in it. Psychotherapy, in turn, results in an analogous by-product: While the doctor is not, must not be concerned with helping the patient to regain his capacity to be-

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lieve in God, time and again this is just what occurs, unintended and unexpected as it is.

Ultimate meaning by its very nature exceeds man's limited intellectual capacity. In contrast to those existential writers who declare that man has to stand the ultimate *absurdity* of being human, it is my contention that man has to stand only his incapacity to grasp the ultimate meaning on *intellectual* grounds. Man is only called upon to decide between the alternatives "ultimate absurdity or ultimate meaning" on *existential* grounds, through the mode of existence which he chooses. In the "how" of existence, I would say, lies the answer to the question for its "why."

Thus, the ultimate meaning is no longer a matter of intellectual cognition but of existential commitment. One might as well say that a meaning can be understood, but the ultimate meaning must be interpreted. An interpretation, however, involves a decision. Reality is intrinsically ambiguous since it admits of a variety of interpretations. Man, in choosing one of these interpretations, finds himself in a situation similar to the one in a projective test. To illustrate this, let me relate an experience:

Shortly before the United States entered World War II, I was called to the American consulate in Vienna to receive my immigration visa. My old parents expected me to leave Austria as soon as the visa was given. However, in the last moment I hesitated. The question beset

me whether I should leave my parents. One knew that any day they could be taken to a concentration camp. Shouldn't I stay with them? While pondering this question, I found that this was the type of dilemma which made one wish for a hint from heaven. It was then that I noticed a piece of marble lying on a table at home. When I asked my father about it, he explained that he had found it on the site where the National Socialists had burned down the largest Viennese synagogue. My father had taken this marble piece home because it was a part of the tables which contained the Ten Commandments. The piece showed one engraved and gilded Hebrew letter. My father explained that this letter is the abbreviation for only one of the Commandments. Eagerly I asked: "Which one is it?" The answer was: "Honor father and mother, and you will dwell in the land." So I stayed with father and mother in the land, and decided to let the American visa lapse.

That I acknowledged this piece of marble as a hint from heaven might well be the expression that already long before,

in the depth of my heart, I had decided to stay. I only projected this decision into the appearance of the marble piece. Much the same way would it be self-expression if one saw nothing but CaCO₃ in it — although I would call this rather a projection of an existential vacuum.

Man cannot avoid decisions. Reality inescapably forces man to decide. Man makes decisions in every moment, even unwittingly and against his will. Through these decisions man decides upon himself. Continually and incessantly he shapes and reshapes himself. Thomas Aquinas' *agere sequitur esse* is but half the truth: Man not only behaves according to what he is, he also becomes what he is according to how he behaves. Man is not a thing among others — things are determining each other — but man is ultimately self-determining. What he becomes — within the limits of endowment and development — he has made himself. In the living laboratories of the concentration camps we watched comrades behaving like swine while others behaved like saints. Man has both these potentialities within himself. Which one he actualizes depends on decisions, not on conditions. It is time that this decision character of human existence be included in the definition of man. Our generation has come to know man as he really is: the being that has invented the gas chambers of Auschwitz — and also the being who entered those gas chambers upright, the Lord's Prayer or the *Shema Yisrael* on his lips.

ANGLICAN CYCLE OF PRAYER

June

24. Lexington, U.S.A.
25. Liberia
26. Lichfield, England
27. Limerick, Ardfert, and Aghadoe, Ireland
28. Lincoln, England
29. Liverpool, England
30. Llandaff, Wales

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. George L. Barton, III, formerly rector of St. John's Church, Bedford, Va., will on July 3 become full-time chaplain at Woodberry Forest School in Virginia. He will be the first full-time chaplain in more than 30 years. Address: Woodberry Forest, Va.

The Rev. Douglas Berndt, formerly associate at St. George's Church, Nashville, Tenn., will on September 16 become rector of St. Paul's Church, Kingsport, Tenn.

The Rev. Courtney L. Carpenter, formerly a canon at Christ Church Cathedral, Louisville, Ky., will be the first chaplain and master of sacred studies and Latin at the Blue Ridge School, St. George, Va.

The Rev. James M. Coleman, formerly chaplain to the Georgia Institute of Technology and Agnes Scott College, on the staff of All Saints' Church, Atlanta, Ga., will on July 1 become rector of the Church of the Good Shepherd, Fountain City, Knoxville, Tenn.

The Rev. W. Kirk Cresap, formerly chaplain and teacher at the Missouri Military Academy, Mexico, Mo., will on July 1 become rector of St. James' Church, Macon, Mo., and vicar at St. Barnabas', Moberly.

The Rev. Richard C. Donnelly, who was recently ordained deacon, will on August 1 become curate at Christ Church, East Orange, N. J.

The Rev. Norman H. Elliott, formerly at St. John's Church, Ketchikan, Alaska, will serve All Saints' Church, Anchorage, Alaska.

The Rev. William W. Finlaw, formerly rector of St. James' Church, Macon, Mo., and vicar of St. Barnabas' Church, Moberly, will on July 1 become chaplain at the Episcopal City Mission, St. Louis, Mo., and vicar of the Prince of Peace Church. Address: 12129 Criterion Ave., St. Louis 38, Mo.

The Rev. Hugh F. Hall, who formerly served St. Peter's Church, Seward, Alaska, will be rector

of the newly-combined congregations of St. John's and St. Elizabeth's Churches in Ketchikan, Alaska. (The Rev. Cameron Harriot at the same time will leave Ketchikan "to thaw out after 10 years in Alaska.")

The Rev. Eugene Hannahs, after a year of training under a Marquis Fellowship, will leave Christ Church Cranbrook, Bloomfield Hills, Mich., as of June 30 for a year of special internship with the Detroit Industrial Mission.

The Rev. Mr. Hannahs will work with an inter-denominational team of clergy that serves the Detroit Industrial Mission in its pioneering efforts to relate Christianity to the work life of men in an industrial community.

The Rev. J. Moran Hill, formerly assistant minister at St. Gabriel's Church, East Detroit, Mich., is now assistant minister at St. Timothy's Church, Detroit.

The Rev. William M. Johnston, formerly vicar at St. Paul's Church, Two Harbors, and St. John's, Silver Bay, Minn., is now vicar at the Chapel of the Cross, St. Paul Park, and St. Michael's Church, North St. Paul. Address: 2584 E. Fourteenth Ave., North St. Paul 9.

The Rev. Gilbert Keithly, formerly curate at the Church of the Nativity, Lewiston, Idaho, with responsibility for Holy Trinity Mission, Grangeville, and St. Philip's, Orofino, is now vicar at Holy Trinity Church, Grangeville, serving St. Philip's, Orofino.

The Rev. Frank R. Knutti, formerly rector of Emmanuel Church, Winchester, Ky., is now rector of Trinity Church, Shamokin, Pa.

The Rev. Dr. Herbert Leswing, formerly associate rector at St. Paul's Church, Englewood, N. J., will on September 1 become director of the department of Christian education of the diocese of Newark.

The Rev. Robert H. Wellner, formerly rector of Christ Church, Towanda, Pa., is now rector of St. James' Church, Hartford, Conn.

Marriages

Miss Dorothy Kogler and the Rev. E. Rugby Auer, rector of St. Mark's Church, Syracuse, N. Y., were married recently.

Miss Louise Bottle and the Rev. Walter Hannum were married on June 4 in Alaska. She has been a missionary in Alaska for about a year. Both have been serving St. Stephen's Church, Fort Yukon.

Reporting his new work as rector of the Church of the Advent, Marion, S. C., effective July 1, the Rev. Melvin R. Hyman also told of his forthcoming marriage on June 15 to Miss Magdalyn Mears Fraser, of Beaufort, S. C.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. John Curtin Runkle died in St. Luke's Hospital, Richmond, Va., on December 16, 1961.

He was born in Philadelphia in 1892. He was graduated (B.S. and LL.B.) from the University of Pennsylvania and from the Virginia Theological School (B.D.). Ordained priest in 1926, he served churches in the dioceses of Pennsylvania, Delaware, Long Island, Virginia, Southern Virginia, and Washington.

Mr. Runkle retired in 1957 because of ill health and moved to Richmond, where he made his home until his death.

Surviving are his wife, Dorothy Irving Ware, two sons, John Curtin, Jr., and Peter Ware, and two grandchildren.

Arthur Warren Mitchell, 83, for many years chancellor of the diocese of Erie, died April 28th at Deland, Fla.

Surviving are a son, George W., two grandsons, and one great-granddaughter.

Mr. Mitchell was a lawyer. He was a delegate from the Cathedral of St. Paul, Erie, Pa., at the convention in 1910 which organized the diocese of Erie.

ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7; Daily MP & HC 7, EP 5:45; also HC Wed 6:30, Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LITTLE ROCK, ARK.

TRINITY CATHEDRAL Very Rev. Charles Higgins, dean 1 blk E. of N-S Hwy 67 Sun 7:30, 9:25, 11

17th & Spring

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave. Rev. James Jordan, r Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30; Daily 9; C Sat 4:30 & 7:30

ST. MARY'S

3647 Watska Avenue Rev. Robert W. Worster, r Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7; Thurs, Fri, Sat, 9; C Sat 5-6

Culver City-Palms

ST. MATTHIAS

Washington Blvd. at Normandie Ave. Sun Masses 7:30, 9:15, 11; Daily Mass Mon, Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH 1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues Sun Masses 7:30, 9:30, 11; Daily Mass 7

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center Rev. James T. Golder, r; Rev. Warren R. Fenn, asst. Sun Masses 8, 9:30, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 240 Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley, Rev. A. E. Livesay, associates Sun HC 7:30; Family Service 9:30; MP 11, 1S HC 11; Daily MP 10; HC Wed & HD 10

ST. PAUL'S

2430 K St., N.W. Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 & 12; MP 6:45; EP 6; C Sat 4-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus Rev. John G. Shirley, r Sun 7, 8, 9:15, 11; Daily; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs & HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL 2750 McFarlane Road Rev. Canon Don H. Copeland, r Sun 6:30, 7, 8, 10; Weekdays 7:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson Very Rev. Francis Campbell Gray, dean Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs & HD 10; C Sat 5-6

Continued on next page



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev; Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE State St.
Very Rev. Charles O. Brown, dean
Sun 7:30, 9 HC, 11 MP (ex 15); Mon 10:30; Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC; EP daily 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8 (Low Mass), 9 (High Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser; Daily 7 ex Sat 9; EP 5:30 Sat; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

NEWARK, N. J.

GRACE 950 Broad Street
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c
Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri & HD 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 7:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun Low Mass 8, Sol High 10; Daily Mass 7 ex Thurs 10; C by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdays HC Wed 9:30, Thurs 7, HD as anno; EP daily 5:15; Healing Service 1st Mon 7:30; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

NEW YORK, N. Y. (Cont'd.)

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 15 11, MP Ser 11 ex 15; Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. C. H. Graf, r; Rev. A. MacKillop, asst.
Sun HC 8, 11; Daily HC 7:30

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 7:30-8:30

RESURRECTION Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05 (HD also at 7:30); Int & Bible Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri 4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION Broadway & 155th St.

Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC (Spanish), 6 EP; Weekdays Mon thru Thurs 7:30 MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP, 9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15; C Sat 4-5, 6:30-7:30 & by appt

TROY, N. Y.

CHRIST & ST. BARNABAS 2900 Fifth Av.
Rev. Edward Kronvall, Jr.
Sun Low Mass 9; Daily as anno

WATKINS GLEN, N. Y.

ST. JAMES' (the Grand Prix town)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Wed 9:30

FRONTIER CITY, U.S.A. (Okla. City, Okla.)
ST. RAPHAEL'S, The Travelers' Church on Rt. 1
The Little Pioneer Church of Frontier Days
Sun MP 8:30, 11

JIM THORPE, PA.

ST. JOHN'S 3rd & Center off Pa. 90
Rev. R. H. Hutchinson, r
Sun HC 7:30 (ex July) & 9; MP 8:45

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30
Wed 12:10; Sat 9:30; C Sat 12-1

SEWANEE, TENN.

ALL SAINTS' CHAPEL Univ. of the South
Sun HC 8, 11 IS, 12:15 ex 15, 11 MP; 2 Carillons
Concert; Weekday services as anno

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) & HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30-7:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11; Mass daily ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th & E. Den.
Rev. E. B. Christie, r
Sun 8, 11; Wed 7:30, 10

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Summ.
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:30

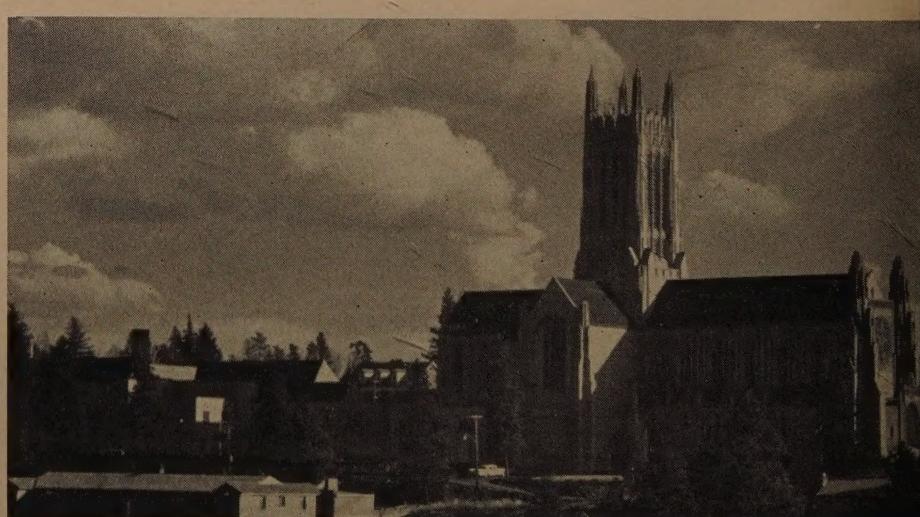
TACOMA, WASH.

CHRIST CHURCH Division and No. "M"
Sun 8, 9:15, 11, MP 8:45, EP 5:30 (ex Sat)
HC 10 Wed & HD; 7 Thurs

ST. MARY'S—Lakewood 10630 Gravelly Lake Dr.
Rev. George H. Ziegler; Rev. John J. Miller
Sun 8, 10; Daily 7 ex Wed & Sat 9:30

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses 7:30, 8:30, 9:30, 11, Sol Ev 7:30
Daily Mass 7:15; C Sat 7 & 8:30 & by appt



CATHEDRAL OF ST. JOHN THE EVANGELIST
SPOKANE, WASH.